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ZOHRÁB;

OR,

A MIDSUMMER DAY'S DREAM:

AND

OTHER POEMS.

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ZOHRÁB;

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A MIDSUMMER DAY'S DREAM:

AND

OTHER POEMS.

BY

WILLIAM THOMAS THORNTON,

AUTHOR OF

AN ESSAY ON "OVER-POPULATION," "A PLEA FOR PEASANT PROPRIETORS," ETC.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS.

1854.

" O Musa, tu, che di caduchi allori
Non circondi la fronte in Elicona,
Ma su nel cielo infra i beati cori
Hai di stelle immortali aurea corona,
Tu spira al petto mio celesti ardori,
Tu rischiara il mio canto, e tu perdona
S' intesso fregi al ver, s' adorno in parte
D' altri diletti che de' tuoi, le carte."

TASSO, *Gerus Liber.*

PREFACE.

I SHALL not in these few lines of introduction be guilty of the transparent affectation, so frequently committed by writers on their first appearance in poetical costume, of depreciating my own performances; for if I thought ill of them myself, I should of course not needlessly expose them to the scrutiny of a tribunal whose judgment I could scarcely expect to be more lenient than my own. But though I may as well honestly confess, what it would be useless to deny, that I believe my "attempts in verse" to be not inferior to those of many other authors, whose productions have been received with considerable favour by the public, and though unable to plead

"hunger or request of friends" in excuse for publishing them, I may at the same time declare that few of them would have been written, and none of them, assuredly, would have been printed, at least in this form, unless I had had in view a much higher object than that of either contributing to popular amusement or competing for popular applause. What that object is, unless I have missed my aim, will be sufficiently obvious to any one who may think it worth while to read the earlier pieces of this collection in the order in which they are placed.

Marlborough Hill, St. John's Wood.

CONTENTS.

ZOHRÁB;

OR,

A MIDSUMMER DAY'S DREAM.

"Visions of the days departed, shadowy phantoms filled my brain;
They who live in history only seemed to walk the earth again."

LONGFELLOW.

5

TO

EDWARD ZOHRAB, ESQ.,

TURKISH CONSUL-GENERAL IN LONDON,

This Memorial

OF HIS CELEBRATED NAMESAKE

IS INSCRIBED,

IN TOKEN OF ESTEEM AND AFFECTION,

BY HIS COUSIN,

THE AUTHOR.

ZOHRÁB;

OR,

A MIDSUMMER DAY'S DREAM.

In the cool shadow, which, midway
Up Ashley's hill, twin beeches throw,
Upon the new-mown sward I lay
And gazed upon the vale below,
Where, frolicking through flowery meads,
Smooth stones and tufted reeds among,
Young Exe his jocund waters leads
And prattles as he trips along.

A lovely vale, nor lovelier ever
Than while, as then, the noonday sun
Expends his strength in vain endeavour
To mar it; for, though elsewhere, none
But, drooping, pined beneath his power,
Here, his fierce radiance only drew
Still livelier tints from rill and bower,
Made earth more green, the stream more blue.

A lovely vale, and oft have I,
Reclined in this, my favourite nook,
Laid Lalla Rookh or Wordsworth by,
Delighted, up its course to look,
From where, on Collipriest's domain,
Thick woods the sheltering uplands crown,
To where St. Peter's hoary fane
Towers o'er sequestered Tiverton.

But now, though gazing steadfastly
On blooming field and shining river,
The landscape vainly bids the eye
Its message to the mind deliver.
I gaze, but see not; for a spell,
Wrought by the volume in my hand,
Has done its mystic office well,
And borne me to the Magian's land.

Behold! a mountain-chain displaces
The long, low line of leafy hills;
A parched and stony plain effaces
Green meadows moist with tinkling rills;
Gone are church-tower and gabled hall,
And where deep clefts the ridge divide,
A fort with white, embattled wall,
Spans the defile from side to side.

Above the indented parapet
Wave time-worn pennons, soiled and dim;
Thickly is each embrasure set
With turbaned heads and faces grim;
And mustering in the crowded court,
In haste their steeds caparison
Troopers, whose numbers more import
An army than a garrison:

Though but the van of following bands;
For see,—beyond the battlements,
Where at its mouth the gorge expands,
The wider space is black with tents;
And, closely ranked, or loosely grouped,
Legions of savage warriors
Mingle with sheep and camels cooped
Within the rocky barriers.

What means this menacing array?
Persia's north gate those ramparts close.
Are these then wardens of the way?
Say rather, Persia's bitterest foes.
The horsehair tent, the sheepskin vest,
The scattered camp's uneven plan
The desert's denizens attest,
The brigand hordes of Turkestan.

Weak bulwark against border raid,
The fort has bowed at their assault.
Then wherefore is their onset staid?
What bids the bold marauders halt?
Of late, like stream that seeks the sea,
They bounded down the mountain side;
Now, heave and chafe, impatiently,
Like torrent met by ocean's tide.

Yet ask not, why no further sped.
Turn southward; there may'st thou descry,
In gallant order garlanded,
The flower of Persian chivalry.
The Tartar slogan, far around,
Like tocsin's tongue, has rung the ban,
And when was Iran recreant found
At challenge of the Turcoman?

Outstretched in broad, beleaguering crescent,
Below the fort their camp is traced;
A various host, for there are present
Levies from six score nations raised;
Six score and seven [1]: no fewer bend
Beneath imperial Khosrou's sway;
Khosrou, whose empire's bounds extend
From Ethiopia to Cathay.

Himself the tried militia heads
Assembled for the realm's defence.
Through the front ranks his presence spreads
A halo of magnificence.
There, within curtains of brocade,
(Yellow embroidered on vermilion,)
Girdling a spacious esplanade,
Stands the "great king's" superb pavilion.

Without, are silken tissues, dight
With orient pearl and costly stone;
Within, soft gleams of azure light
Flicker about a sapphire throne.
The oriflamme of Feridoon [2]
In front a banner-staff upholds,
Radiant with jewelled sun and moon
Emblazoned on its purple folds.

A hundred elephants are ranged
In line before the outer screen;
Courtiers, their courtly garb exchanged
For plate and mail, parade within;
And lions guard the open gate,
And crouch submissive by the throne;
Insignia these of highest state
Assumed by royalty alone.

Flanking the monarch's central post,
On either hand, at intervals
Disposed throughout the embattled host,
Other pavilions rise, by walls
Enclosed of varied tapestry,
Above whose gaily coloured screens
Distinctive standards bear on high
Scutcheons of peers and paladins.

Princes Friborz and Tooz are there,
Whose boast of royal lineage
Heraldic elephants declare;
Goodurz, whose steel-clad equipage
A lion on their banner bear;
Gouraz, whom bristly boar denotes;
And mightiest Rustam, camping where
Aloft a fiery dragon floats.

His own distinctive colour too
Each chieftain's quarter notifies,
Known by its yellow, green, or blue,
Orange or crimson draperies.
Their followers' tents are spread between,
In strong contrasted whiteness shining,
As when in festal wreath are seen
Lilies and tulips intertwining.

But not beneath their canvass shades
Are Iran's warriors loitering now:
Drawn up in front, their mixed brigades
War in his richest vesture show.
How dazzlingly their gorgeous line
To the sun's eye its pomp presents!
Bright as if gnomes of Ophir's mine
Had fashioned their accoutrements.

For gold the glossy tunics sprinkles,
And burnished helm and hauberk gilds,
Gold on the spangled buskins twinkles,
And smoulders on the inlaid shields;
And mark, too, how the glittering crowd
Casts o'er the plain a saffron hue.
Might'st thou not deem a sunlit cloud
Had sunk distilled in golden dew?

Now hark! how from the Turkish hold
Sound signals of the coming fray.
Through the wide portals backward rolled,
A young commander leads the way.
Long files of horsemen, streaming after,
Quickly in wedge-shape order form,
With clamour, like the surly laughter
Of Ocean preluding a storm.[3]

Brief pause, in sooth, ere suddenly
Forth breaks the impatient hurricane.
Shrill shrieks the border battle cry
Of clansmen dashing o'er the plain.
A prairie fire their charge appears,
(Forked flame with smothering smoke contending,)
As, through the dust that veils them, spears
Start up, the hazy mantle rending.

Foremost in that tempestuous race
The ardent chief his train outrides;
T'wards the king's tent, at whirlwind pace,
His eager cavalry he guides.
Before his onslaught breaks away
The royal guard's unstable line:
So springs the lion on his prey;
So scattered fly the timid kine:

And, as a lion that espies
The vengeful herdsman hovering near
Stops short, and with enkindled eyes
Waits his attack,—in full career
So halts Zohrab; so sternly glares
With scorn and wonder on the knight
Who midway meets him unawares
And challenges to single fight.

"And whither," this assailant cries,
"And wherefore thus at headlong speed?
Deem'st thou, perchance, the victor's prize
Shall be the fleetest courier's meed?
'Twixt thee and me must first be played
A match performed with bloodier rite;
So shalt thou have my falchion's aid
To goad thee to yet hastier flight."

Proud words, but which not ill beseem
Him in whose wrath such taunts are flung.
That sinewy frame may well redeem
The pledges of a wanton tongue.
Such stalwart strength not often Earth
Has seen among her sons enrolled,
Since her primeval powers gave birth
To giants in the days of old.

Nor need'st thou lightly question who
So threatening stands, his name and race.
Mark his crisp beard of tawny hue,
His quaintly bossed, bull-headed mace,
The skin of brindled leopard thrown
Athwart his ample chest; by these
May every where be surely known
Rustam, the Persian Hercules.[4]

Yet to Zohrab, it seems, unknown,
Who to his haughty foe replies
With like disdain of look and tone,
Unskilled in him to recognise
The hero, of whose conquering might
Hyrcania's demons, muttering, tell;
Whose seven-fold toils[5] have scaled the height
Of glory's loftiest pinnacle.

With short and sharp response, he bends
His head in token of assent.
Brief ceremonial now suspends
The concourse of the tournament.
Called from pursuit, or turned from flight,
Both armies closing, form the lists,
In semicircles which unite
Round the well paired antagonists.

Fair flaunts the living palisade,
Which yet in vain the eye invites,
For, in close orbit now arrayed,
The serried bands of satellites
Around the central champions are
As though outshone and lost to view.
When Dian mounts her crystal car,
Who heeds her starry retinue?

And who, as worthy of regard
Now deems the circling throng's display,
While its great leaders stand prepared
Their equal prowess to essay?
Equal, for if, in Rustam's guise,
Alcides stems the tide of war,
Scarce less Zohrab's high port implies
Some Eastern Mars's avatar.

Rustam himself admiringly
Compares his rival's form and face,
Stature which with his own may vie,
Herculean strength and Phidian grace;
And kindlier thoughts within him spring,
And unaccustomed phrases teach,
With rugged court'sy tempering
His wonted arrogance of speech.

"In paths with deadly foes beset,
Ever my pastime have I sought,
Nor man nor fiend encountered yet,
Whom, for assault or safeguard, aught
Availed, or force, or skill, or guile;
And will thy youth my power defy,
Lured by vain hope's perfidious smile
To court malignant destiny?

"Tempt not thy fate. Since form like thine
Sure ne'er was cast in Turkish mould,
O'er desert wolves thy sway resign
For worthier charge in Iran's fold.
Vengeance dismisses thee, nor needs
Inflict the penance thou hast dared.
The vultures whom my bounty feeds
Shall not lack meat though thou art spared."

Thus he; nor deigns Zohrab to speak
His outraged spirit's generous ire,
But flashing eye and flushing cheek
Glow with his bosom's inward fire,
Which into flame breaks forth amain,
As now, first sharply reining back
His horse, more vigorous spring to gain
And freer scope for his attack,

He gallops forward. Forward too
Rustam his foaming steed impels;
Crossed in his gentler mood, anew
His heart with hate and anger swells.
Grasping mid-shaft their levelled spears,
They charge at speed, and when within
Due distance, each at once uprears
And hurls his ponderous javelin.

Back from Zohrab's steel-sheltered breast
Flies the split lance with harsh rebound ;
His own, from Rustam's furry vest
Drops heavily, with sullen sound.
Little he recks of hostile dart
Whom spoils of slaughtered pard defend ;
That mantle, wrought with magic art,
No point can pierce, no edge can rend.

Unchecked in their impetuous charge,
The knights have swept each other by,
But, ere they reach the arena's marge,
Wheel round, and, spurring eagerly,
Straightway retrace their rapid course,
Not, as at first, content to greet
In passing, but, with hatred's force
And fervour, grappling as they meet.

Fairly confronted, hand to hand,
Close and assiduous strife they wage,
Where brand opposed by answering brand
Seems but to fan their mutual rage;
For fast and faster yet the clash
Of the commingling blades recurs,
And livelier yet the frequent flash
Glancing from off the cymeters.[6]

Both practised horsemen, both essay
Whate'er long use of arms has taught:
Feint, double, foin and foil display
Science with sharp experience bought.
The horses, too, in battle tried,
The falchion's force, curvetting, aid,
Or backward starting, or aside,
Retaliatory pass evade.

Every resource of art they try,
Nor vigour nor address prevails.
Shrewd scheme of covert strategy,
By eye as shrewd detected, fails,
And forward thrust, and downward stroke,
Which dexterous ward or parry meets,
Counter attack in turn provoke,
Which skill of fence in turn defeats:

Till Rustam, whom such dallying shames,
His sabre with both hands upheaves,
And at the Turkman's morion aims,
Nor yet that mark attains, but cleaves
The buckler's interposed defence,
Tough hide and triple brass breaks through,
Though at the misused sword's expense,
Which the same shock has shivered too.

Cursing the brittle steel, he flings
Its remnant at the jeering foe,
The massy wedge of bronze unslings
Dependent from his saddle bow,
And with the club none else may wield
The dauntless youth anew attacks,
Who, promptly quitting sword and shield,
Meets him with lifted battle-axe;

But now at disadvantage meets.
Baffled by necromantic spells,
His fury fruitlessly repeats
Blows which the magic garb repels;
While 'neath his fell opponent's mace
Gorget and corslet piecemeal fall,
Like splinters from the crumbling face
Of leaguered city's battered wall.

By odds so desperate sorely prest,
New tactic he employs, with wary
Alacrity intent how best
To thwart his slower adversary,
Whose aim, (as brandished threateningly
The club, he sees, new raised to strike,)
Guiding his horse with tightened knee,
He shuns with demivolte oblique:

And rallying fast from plann'd retreat,
While Rustam, by false stroke borne over,
Leans from his horse, his balanced seat
Zohrab forbids him to recover,
Smiting his bended neck; for though
The leopard skin from open wound
Protects him still, that well timed blow
Plunges him headlong to the ground.

How now from out the dense stockade
Of troops that hem the arena round,
By fear and hope discordant swayed,
Dismay and triumph's cries resound!
The Persians see their leader sink;
Their chief's success the Tartars see.
Shrink, Iran, back in terror shrink!
Shout, shout, Touran, for victory![7]

Yet hold,—think not that thus in earth[8]
Zalzur's aspiring blood[9] can sink;
Behold! it mounts afresh,—with birth
Renewed, rebounds from ruin's brink.
[10]Behold! as steed inured to war,
Which from light sleep the trumpet wakes,
Scenting the battle from afar,
Starts up, in strength rejoicing, shakes

The thunders of his neck, and neighs,
Mocking at fear, and paws the ground;
E'en so, while hostile legions raise
Their noisy pæan,—at the sound
To madness stung, the fallen knight
From momentary stupor springs,
With ardour quickened by the might
Which shame to passion's succour brings;

And rushing on the foe, he throws
His arms around, and interlaced
Once more in deadly strife they close,
Fiercely embracing and embraced:
But hardly now Zohrab maintains
His station, while, with phrenzied force,
For vengeance panting, Rustam strains
Struggling to drag him from his horse.

Yet still with knees that firmly clench
The saddle, he preserves his grasp,
Struggling in turn, with furious wrench
That sinewy girdle to unclasp;
And thus, in mutual fetters locked,
They tug, they heave, and to and fro
Are swayed, like mountain cedars rocked
When battling winds alternate blow.

Nor ends the conflict till, at length,
Rustam uprising, and again
Slow stooping, concentrates his strength
In one long effort, which in vain
Zohrab resists; his horse's girth
Snaps, severed by the twofold stress;
His saddle turns, and prone to earth
Bears him in heavy helplessness;

And at the instant, o'er him bent,
The conqueror kneels, and gripes his throat.
His shattered armour, seamed and rent,
In that last peril guards him not.
The fatal dagger, lifted high,
With aim, which naught may now arrest,
One moment hovers doubtfully,
The next, lies quivering in his breast.

As languishes a dying flower
By ruthless ploughshare rooted up,
Or, as weighed down by recent shower,
The poppy hangs its dripping cup,
Such now Zohrab's last agony,
Stretched weltering in Death's cold embrace,
So on his shoulder wearily
Lean his weak neck and livid face.

Beside him, motionless awhile
Stands, and his bloody work surveys,
Its sobered author, nor with smile
Of scornful triumph, stops to gaze.
To the fierce lust of blinded hate
Regret and self-reproach succeed;
Compassion for untimely fate,
Compunction for unknightly deed.

He stoops to take his victim's hand.
But why that sudden start, and why
Earnestly on the spiral band
Of gold and graven jewelry,
Whose coil the nerveless arm enclasps,
Fasten his strained and stony eyes?
And why? but hold—in faltering gasps,
The dying youth's last breath replies.

"Stranger, not thine the guilt, to thee
Albeit Death's fell shaft is lent.
I yield to Destiny's decree,
Thou but Fate's servile instrument.
Yet not the less, where'er retired,
Shall swift revenge thy path pursue;
Not less of thee shall be required
Thy forfeit blood for bloodshed due.

"Ay, note that gem's inscription well.
What ominous cypher, there, hast read?
Thy doom those characters foretell.
Ay! wert thou to earth's centre fled,
Or Ocean's depth, or, veiled in night,
Could'st thou ascend the starry sphere,
E'en there my sire should track thy flight,
And Rustam's vengeance seize thee there."

"Rustam! thou Rustam's son! ah me!
Of further witness needs there aught?
Alas! the bracelet-seal I see,
The parting gift Amina sought,
The token for our child,—for thee.
Ah! let this anguished heart aver
Thy father,—I, lo! I am he,
Thy father, yet thy murderer!"

One frantic burst of woe,—one cry
Of wild despair,—and now, with hands
Fast clenched, and eyes fixed vacantly
Upon the stiffening clay, he stands
Speechless, till horror's gloom enthrals
His darkened spirit, at its source
Curdling his life blood, and he falls
Senseless beside the senseless corse.

Nay, raise him not,—the mutual quest
Is ended here,—the lost are won.
After long search, together rest
Victor and victim, sire and son:
Pierced by one barb's envenomed force,
Crushed beneath misery's equal weight,
Sundered throughout life's devious course,
On life's last verge associate.

Such was the chequered vision's guise,
Summoned from Phantasy's domain,
To float before my wakeful eyes,
By echos of the far-famed strain,
With which, in Ghizni's palace hall,
While royal Mahmoud listening sate,
Erst, would Ferdousi's muse recall
Of Zalzur's line the piteous fate.

Princes and lords beside their king
Were grouped, and oft, amid the throng
Stood rival poets, hearkening
With transport to the minstrel's song;
Unenvying rivals from the day
When to the court, till then unknown,
He came, and with his peerless lay
Contended for the laurel crown.

Then, as with voice companioning
The mellow lute's mellifluous measure,
He shook from every trembling string
Its secret hoard of dulcet treasure,
And drew from ancient chronicles
His theme of baleful destiny,
A theme, whence many a fountain wells,
Fed with the waters of the eye; [12]

At the first pause the chant allowed,
His seven compeers around him pressed,[13]
And kissed his garment's hem, while loud
Applauses his the palm confessed;
And "Not as to their Teacher, now,"
They cry, "disciples bend to thee.
Prince among bards, supreme, art thou;
The meanest of thy servants, we."

"Nay, though as partner of my throne,"
The monarch thus vouchsafes his praise,
"Such colleague proudly might I own,
More highly yet your plaudit raise.
Such rapture of celestial fire
Never from mortal bosom broke;
At mortal's touch, no earthly lyre
E'er to such ecstasy awoke.

"A wanderer from Eden's bowers,
No earthly chorister, is he
Who through our honoured mansion showers
This soft ethereal melody,
Which, as diffused through Memory's cells,
The notes in liquid cadence melt,
Of happier scenes and seasons tells,
While yet ourselves in Eden dwelt.

"Deep, deep within the boundless sea
Of Heaven's blue ether islanded,
A bright and blooming galaxy,
The Gardens of the Soul are spread.
There, endless day displaces night,
All seasons summer vesture wear,
Nor sun nor moon dispenses light,
For God's own glory lightens there.

"There, Beauty's self decks fairy bowers,
Festoons arcades and avenues,
And weaves the embroidery of flowers
That paints the ground with rainbow hues,
And, over sands of pearly glow,
Through banks o'erhung with emerald shades,
Bids crystal streams now smoothly flow,
Now leap in feathery cascades.

"There once, ere yet by hellish wiles
Ensnared, by fleshly fetters bound,
And banished from those radiant isles
To pace on earth life's weary round,
There once, in native purity,
The unfallen spirit had her home,
Through fields of changeful splendour, free,
In blest unprescience, to roam.

"Yea! there ourselves once habited,
Witless of prowling fiend's pursuit,
Refreshed with nectarous balm, and fed
With fragrance of ambrosial fruit,
With angel guests, through myrtle groves,
Wandering in colloquy divine,
Or lulled, in jasmine-wrought alcoves,
By seraph symphonies like thine.

"And now, while by thy witching strain
The heart's long dormant joys are stirred,
The blissful scenes return again
Where kindred music once we heard.
Glimmerings of memory, half extinct,
Again with sudden brilliance shine;
Again, in vivid order linked,
Loose threads of tangled thought combine.

"Once more the flowery paths we tread,
Once more we breathe the scented air,
Once more, through sylvan mazes led,
In intercourse of angels share.
'Tis at thy call the forms appear,
Thy voice that bids the phantoms rise,
Ferdousi, thou, thy presence here
Makes of our court a paradise!"[14]

Low, now, lies Ghizni's buried pride,[15]
Dome, spire, and mural coronet,
And grassy mounds the ruins hide,
Save where the spider throws her net[16]
Athwart the broken arch, from whence
The audience hall's silk curtain fell,
And on the watchtower's eminence
The screeching owl stands sentinel;

Save where the sultan's tomb is left,
Sole relic of the dread Mahmoud,
But of its sculptured portals reft,
The trophy gates of sandal wood: [17]
Those spoils of Somnauth's ravaged fane,
In retributive triumph borne
Back to their idol's realm, again
His vindicated shrine adorn.

But though Ferdousi's minstrelsy
Mid Ghizni's wreck is heard no more,
And owls and doleful creatures cry
Where warbled once his tuneful lore,
Yet honour still awaits his lay
In monarch's court, in baron's tower;
Still kings and courtiers own the sway
Of the departed wizard's power.

Nor more the epic descant charms
In pillared hall, than peasant's shed;
Mid peaceful toil, mid clanging arms,
The rich romaunt is balladed.[18]
It cheers the jaded artisan,
Inflames the charging host's attack,
Revives the drooping caravan,
And soothes the nightly bivouac.

Thus, still where'er through Eastern clime
Flow the sweet tones of Persia's tongue,
How, by the unconscious father's crime
Zohrab was slain, the tale is sung.
Yet, though a native poet's lays
To Persia's sons the theme endear,
Well may my feeble paraphrase
Unheeded fall on English ear.

Nor, therefore, shall its sequel swell
The story's too protracted course,
Nor, save by brief allusion, tell
How the rack'd saticide's remorse
Sought vent in funeral pageantry,
Nor how, with shrieks and gestures wild,
And fitful peals of frantic glee,
The maniac mother mourned her child.

Else might my verse assert its claim
Elegiac cenotaph to rear
To one, whose old historic name
Still my own mother's kindred bear;
And to restore his mouldering tomb,
From me, perchance, were justly due,
Who, in his fame would fain assume
Hereditary interest too.

At least, from his illustrious race,
Boyhood's romantic vanity
Feared not our own descent to trace;
And oft, with strange delight, have I
(For sportive fancy, too, was young
And rich in wild imaginings,)
Dreamed our neglected branch had sprung
From antique stock of Asian kings.

Baseless or real, such idle boast
Now would my tutored mind deride,
Of boyish follies, scorning most
The folly of ancestral pride.
Yet would I fain with Zalzur's line
Still deem our own associate,
If so the more the hope were mine
Ancestral deeds to emulate.

Wondrous, in sooth, what legends tell
Of deeds by that high lineage wrought,
Whose chiefs, by faith invincible,
Ofttimes with foes unearthly fought;
And banded fiends in arms withstood,
And realms, from bondage freed, o'erran,
And to their mountain caves pursued
The demons of Mazanderan.

Still throughout Earth the power survives
Of the renewed demoniac brood;
Still Ahriman with Ormuzd strives,[19]
Not yet is Ill o'ercome of Good.
Fiends, in their proper shapes, unveiled,
Hold willing nations in their thrall,
Mammon, still Prince of this World hailed,
Moloch and subtle Belial.

And fearful too shall be the feud
Which Ormuzd's faithful followers wage,
Ere Ahriman, at length subdued,
Yield up his earthly appanage;
And dire the perils they must dare
Who seek God's kingdom to extend.
Lord! be it mine their toils to share!
Mine in Thy cause my life to spend!

Oh! be it mine my part to bear,
Joint labourer with Thine own elect.
Lord! from thy suppliant's lowly prayer
Turn not, nor this my suit reject.
What though in bodily presence weak,
And in my speech contemptible,
Aid from thy grace I yet may seek
In that great strife to quit me well.

So shall I boldly venture on,
Following where'er thy banners guide,
In humble confidence, as one
Who, fearing Thee, fears none beside:
Nor fears e'en Thee: Faith casts out fear.
In thy disposal of my lot
Calmly I trust; with awe revere,
Love and adore, but fear Thee not!

And whatsoe'er, not wholly vain,
My grateful service may present,
Haply, may more acceptance gain,
Through meanness of the instrument,
Which shall but more exalt Thy praise,
More honour to Thy name shall bring,
Who, from the dust recruits canst raise,
Strength in our weakness perfecting.

NOTES.

[1] Page 10.

Levies from six score nations raised;
Six score and seven.

"This is Ahashuerus which reigned from India even unto Ethiopia, over an hundred and seven and twenty provinces."—*Esther*, i. 1.

[2] Page 11.

The oriflamme of Feridoon.

"This famous standard was a blacksmith's apron set in jewels, and was long the imperial standard of Persia. Gâveh was a blacksmith; he overthrew the cruel tyrant Zohak, and placed Feridoon on the throne of Persia. When collecting followers, he carried his apron as the standard of revolt against Zohak. This

apron remained the standard of the empire till taken by Saad-ben-wakas, who commanded the Mahometan army that conquered Persia." — *Sketches of Persia*, vol. i. p. 208. The sun and moon were anciently the armorial bearings of Persia. According to Sir William Ouseley (*Travels*, vol. iii. p. 564.), the present emblems of the kingdom, the Lion and Sun, were not assumed till the thirteenth century of our era.

[3] Page 15.

Like the surly laughter
Of Ocean preluding a storm.

A similar expression appears to have been similarly employed by the Welsh Bard Taliessin. See *Life of Mrs. Hemans*, by her Sister.

[4] Page 18.

Rustam, the Persian Hercules

"Roostum," says Sir W. Ouseley (*Travels*, vol. ii. p. 505.), "is perhaps the only character, real or fictitious, of whom the Persian painters seem to have entertained but one idea; for, in the illuminated manuscripts, they generally represent him of the same

complexion (his hair and beard being tawny or reddish brown), in the same singular dress, and with the same weapons, the mace, noose, and other attributes. His mace was crowned with a ponderous knob resembling the head of a bull, and appears in some pictures resting on the pommel of his saddle. Although shields are often used by his friends and enemies, I do not recollect any picture that assigns one to Roostum, who possessed a fighting dress, which miraculously protected its wearer from most personal dangers. It was made of a skin, brown-coloured, with whitish stripes." From this it would seem that the skin had belonged to a tiger, but it is most frequently described as a leopard skin, which had the magical "property of resisting the impression of every weapon, was proof against fire, and would not sink in water." See Atkinson's *Soohrab*, p. 29.

[5] Page 18.

Whose seven-fold toils.

As the Grecian Hercules is celebrated for his Twelve Labours, so is his eastern counterpart renowned for the Heft Kh'an, the Seven Labours, or, more properly, the Seven Stages, which distinguished the expedition undertaken by him into Hyrcania, the

modern Mazanderan, for the purpose of liberating his suzerain, the King of Persia, from the captivity in which he was held by the demon inhabitants of that province. A humorous summary of these exploits is given by Sir John Malcolm in his *Sketches of Persia*, vol. i. pp. 217. 234.

[6] Page 24.

Glancing from off the cymeters.

The ancient Persian cymeter, as is evident from the representations of it in the bas-reliefs at Persepolis and elsewhere, was very different from the corresponding weapon at present in use among Asiatic nations, being straight or only slightly curved, and pointed as well as sharp-edged, and adapted, therefore, both for thrusting and cutting.

[7] Page 28.

Shout, shout Touran.

Touran is one of the names given by the Persians to the regions inhabited by the Tartar races, in contradistinction to Iran, the usual appellation of their own country.

[8] Page 28.

Think not that thus in earth.

"What, will the aspiring blood of Lancaster
Sink in the ground? I thought it would have mounted."

King Henry VI., Act 5

[9] Page 28.

Zalzur's aspiring blood.

Zalzur was the father of Rustam.

[10] Page 28.

Behold! as steed inured to war.

"Hast thou given the horse strength? hast thou clothed his neck with thunder? . . . . He paweth in the valley and rejoiceth in his strength. . . . He mocketh at fear. . . . He smelleth the battle afar off."—*Job*, xxxix. 19—25.

[11] Page 35.

Erst would Ferdousi's muse recall.

Abool Casim Mansoor, surnamed Ferdousi, born at Toos in Khorasan, about A.D. 931, undertook the composition of his Shah Nameh, or Book of Kings, the most celebrated of oriental epics, by desire of Sultan Mahmoud the Ghaznevide. That monarch, wishing to have the achievements of the ancient kings and heroes of Persia embodied in an historical poem, endeavoured to ascertain who was best fitted for the task, by requiring seven of the most distinguished poets of his court to execute, each, a metrical version of some legendary romance. In this trial of strength the most successful was Unsuri; for Ferdousi had not yet emerged from the obscurity of his native village; but he was now attracted to the capital by the fame of the patronage there afforded to literature, and submitted to the Sultan a poem on the subject of Rustam and Sohrab, with which Mahmoud was so much charmed, that he at once made choice of its author for the performance of the proposed work.

[12] Page 36.

Fed with the waters of the eye.

The story of Sohrab, as told by Ferdousi, is now incorporated

with the Shah Nameh. In commencing this episode, the poet says that he is about to relate

"Ekee dastan pur abi chushum."

"A tale full of the waters of the eye."

Though I quote these words in the original for the edification of oriental scholars, I take this opportunity to confess that I have not the slightest knowledge of the Persian language, and that for my acquaintance with Ferdousi's narrative, I am entirely indebted to the English versions of Mr. James Atkinson (Calcutta, 1814) and Mr. W. Tulloh Robertson (Calcutta, 1829). I must also acknowledge, what will be at once perceived on reference to either of those translations, that I have taken from them little more than the bare outlines of my theme, dilating, or compressing, or otherwise altering, incidents, character, and costume, without scruple, as best suited my purpose.

[13] Page 37.

His seven compeers around him pressed.

On one occasion after Ferdousi had been reciting before Mahmoud, seven poets, who were present, flocked round him and insisted on kissing his hand as an acknowledgment of superiority.

Unsuri, in particular, was so far from taking umbrage at the preference shown to his rival, that in some verses written after the latter's death, he says, very nearly in the words introduced into the text, "Praise to the soul of Ferdousi, the essence of all that is illustrious. He was not a teacher, and we his pupils. He was our lord and master, and we his slaves."

[14] Page 41.

Makes of our court a Paradise.

The poet's surname "Ferdousi" signifies Paradise, and is said to have been given to him by Mahmoud in a burst of enthusiastic admiration at the close of one of his recitations, when the Sultan exclaimed, "By your presence here, you have made my court a paradise, O Ferdousi."

The sentiments placed in the mouth of Mahmoud with regard to the pre-existence of the soul, and the secret of the charm of music, were suggested by those beautiful lines of Leyden: —

"Ah! sure as Hindoo legends tell,
When music's tones the bosom swell,
The scenes of former life return;
Ere sunk beneath the morning star,
We left our parent climes afar,
Immured in mortal forms to mourn."

The conqueror of a considerable portion of Hindoostan may not unreasonably be supposed to have become acquainted with some Braminical notions.

[15] Page 41.

Ghizni's buried pride.

The Ghizni of Mahmoud was about three miles distant from the modern city, whose name has been rendered so familiar to English ears by the exploits and disasters of the late Afghan war. The ruins of the old city consist of a vast extent of shapeless mounds.

"Copre i fasti e le pompe arena ed erba."

The only remains of its former splendour are the tomb of Mahmoud, and two finely proportioned minarets, each a hundred feet high, and twelve in diameter. See E. Thornton's *Gazetteer of the Countries adjacent to India*, art. Ghuznee.

[16] Page 41.

The spider throws her net.

In this passage, an attempt has been made to imitate "an elegant Persian distich on the instability of human grandeur,

repeated by the Ottoman Sultan, Mahomet the Second, after the capture of Constantinople, when he entered the deserted palace of the last of the Cæsars.

> "Perdé dary mikiuned ber kysr Kaisar ankebut :
> Bumy neubet mizened ber kuinbeti Efrasiab."

> "The spider holds the veil in the palace of Cæsar,
> The owl stands sentinel on the watch-tower of Afrasiab."

Perdé is the curtain which is spread before the throne, or at the entrance of the hall of state, which the pages draw aside when strangers are admitted to an audience : but here the office of chamberlain is assigned to the spider. *Neubet*, the martial music, which from the turrets of the imperial residence announces the evening retreat, is replaced by the screechings of the owl." —*Thornton's present State of Turkey*, vol. i. p. 22.

[17] Page 42.

Trophy gates of sandal wood.

These famous gates, which Mahmoud is believed to have brought away in triumph from the temple of Somnath in Guzerat, and which, after occupying the entrance to the conqueror's tomb for more than eight hundred years, were, by order

of Lord Ellenborough, carried back to India, in 1842, by the British army under Sir William Nott, "are of sandal wood, eighteen feet high, each five feet broad and three inches thick, very beautifully carved in tasteful arabesques." A detailed description of them will be found in Thornton's *Gazetteer of the Countries adjacent to India*, art. Ghuznee.

[15] Page 43.

The rich romaunt is balladed.

The continued popularity of Ferdousi among Persians of all ranks is noticed by several travellers. Waring says an "amusement among those who can afford it, is listening to a Shah Namu Khoon, a person who repeats and acts various passages of Ferdousi's epic poem called the Shah Namu. This is an amusement of a very superior kind, and one which a stranger is sure to delight in. They act the different descriptions of the poet with great spirit, particularly the account of the battle between Roostum, the hero of the poem, and Sohrab." (*Tour to Shiraz*, p. 55.) According to Sir John Malcolm, "it has long been the custom for persons to recite animating verses from the Shah Nameh at the commencement of and during a battle. The late

king, Aga Mahomed, was particularly fond of this usage and bestowed marks of his favour on such minstrels." A nobleman who lived on terms of intimacy with Sir John "recited to him from the Shah Nameh the greater part of the episode of the combats between Roostum and his unknown son Soohrâb," and if this friend were not at hand, there was no difficulty in finding some one of meaner station well qualified to take his place. On one occasion "during a long night march it was suggested that a minstrel was wanted to shorten the distance by tales of wonder. This want was no sooner hinted than an old groom called Joozee Bey came forward and offered his services. He belonged, he said, to the Zend tribe, and when its chiefs were kings of Persia he was not neglected. 'Moorad Ali Khan and Lootf Ali Khan, that miracle of valour,' said the old man, 'have listened to my voice when it was exerted to animate their followers to battle; but these days are gone; a Turkish family wears the crown of Iran. I am, like others of my race, in indigence and obscurity, and now recite verses, which princes loved to hear, to men, like myself, of low degree; but if the Elchee desires, I will repeat some lines fit for a soldier to hear, from the Shah Nameh of Firdousee.'" — *Sketches of Persia*, vol. i. pp. 204, 205., and vol. ii. p. 94.

[19] Page 46.

Still Ahriman with Ormuzd strives.

It is perhaps scarcely necessary to mention that Ormuzd and Ahriman are the good and evil principles of Zoroaster's theological system.

STANZAS

WRITTEN IN KENSAL GREEN CEMETERY.

"There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!" LONGFELLOW.

STANZAS

WRITTEN IN KENSAL GREEN CEMETERY.

THREADING, with measured step, his lonely way
  Through loitering groups, by listless leisure led
To mock with mirth of idle holiday
  The solemn presence of the warning dead, —

Groups that now pass with unregarding eyes
  Votive parterre and funeral edifice,
Now halt, with trite remark to criticise
  Some structure of the drear necropolis,—

Pensively mingling with the giddy throng,
  Moves slowly on, in self-concentred mood,
One for whom clouds of inward gloom, among
  The jostling crowd, create a solitude:

With look, sometimes upturned in furtive glance,
  But heavily anon to earth declined,
As if by harsh o'erpowering ordinance
  Compelled to seek what he were loth to find.

At length he pauses by a tomb new-wrought
  Of plain white stone and simple masonry,
By sculptured emblem unadorned, or aught
  Save the brief scroll, the scant epitome,

Whose meagre chronicle of name and dates
  Sums up life's history, nor aught beside
Of its extinct vicissitude relates
  Save the blank record "There was born and died."

And here he lingers,—but, how vainly tries
  My faltering tongue the calm narrator's part,
While, from beneath the poet's loose disguise,
  Are heard the throbbings of the father's heart!

While 'tis myself, who, o'er the early grave
  Of my own child, my bosom's idol, bent,
Shrink not from memory's torturing, nor crave
  Respite from pangs by which my heart is rent!

Alas! while now her dear, familiar name
  Mutely confronts me from the sullen stone,
How its dull silence chills my shuddering frame
  With frigid contrast to the sprightly tone

Of my lost Ellen's greeting, when, with glee,
  Like warbled wood-notes wildly musical,
She hailed my coming, tripping joyously
  Across the lawn in answer to my call:

And then, caught up within my fond embrace,
  How fondly round my neck her arms were thrown!
Ah! who could wish that time should e'er efface
  Remembrances, though dark, which now alone

The outlines of that fairy form retain,
  Whence, while in earthly tabernacle shrined,
Ere summoned to her native home again,
  Beamed the soft lustre of an angel's mind;

And a calm radiance, serenely bright,
  A mild effulgence o'er her aspect stole,
Shed by the gentle spirit's tranquil light
  Through her pure eyes, the windows of the soul!

Ah! oft shall thought her span of life retrace,
  From the first smile, that, duly welcomed, wreathed
About the dimples of her infant face,
  To the last sigh her parting spirit breathed,

When, like a truant lamb, that o'er the plain
  Has wandered, and at eve returning late,
Barely has strength to reach the fold again,
  She fell asleep before Heaven's opening gate.

My Ellen! in my bosom's worn recess
  Still do affection's tendrils freshly twine,
For still do children round their father press,
  Claiming the share of love which once was thine.

Nor doth less love their artless plea requite:
  Yet cherished even as thyself, they gain
No place within the void, which, by thy flight
  Made desolate, shall tenantless remain,

A darkened void, an aching vacancy,
  Where hope once basked beneath a sunny sky,
Now haunted but by shadowy memory,
  Worm of a cankering brood that never die.

And would I, therefore, were such power to me
  Vouchsafed, recall thee from thy bright abode,
Again, with fettered feet, condemning thee
  To travel painfully a rugged road,

Through flinty waste and tangled thicket led,
  Where nought the cheated pilgrim solaces
Save fleeting flowers, which, when touched, fall dead,
  And fruitage, fair, but harbouring bitterness;

Where thy companion wayfarers, possest
  With selfish cares, would pass thee rudely by
With heartless sneer or censure, or, at best,
  Mocking with hollow forms of sympathy;

Where Force and Fraud lay wait, and Envy tips
  Her venomed shafts, and treacherous Love presents,
With veiled malignity, to fevered lips
  His honied cup of baleful blandishments?

Sweet though it were thy feeble steps to aid,
  Thy weary pilgrimage to guide and guard,
By childhood's trustful flatteries repaid,
  Lisped thanks or mutely eloquent regard,

Far deeper solace is there in the thought
  That, by brief ordeal cleansed from earthly stain,
And by smooth track and readier outlet brought
  To this world's confine, it was thine to gain

Thus early access to a loftier sphere,
  And prompt enrolment in the white-robed band,
Who at their Sovereign's bidding speed, or near
  His throne wait patiently their Lord's command.

And though not always can reflection give
  This comfort, nor the starting tear restrain,
Not as for sleep that ne'er shall wake, I grieve,
  Nor sorrow without hope to meet again.

Believing rather that about my path,
  Floating unseen, sometimes thou hoverest;
That 'tis from thee my better nature hath
  Its worthier impulses, too oft imprest

On fleshly weakness, which, alas! how few
  Of its high purposes matures! how fails
To do the good it would, yet stoops to do
  The evil that it would not, meanly quails

At peril which the willing soul would dare,
  And clogs the aspiring captive's outstretched wing!
Haply beholding this, thou stoop'st to bear
  Help for my inward struggle, and dost bring

Balm for my wounds, and strength renewed to rise
  Above defeat, and from low scheme dost lure
To nobler aim, with glimpses of the prize
  Prepared for them who to the end endure.

Nor would such blessed office, as unmeet
  For Heaven, its calm beatitude impair,
Nor is the placid languor of retreat
  Sole portion of the just made perfect there.

Nor do they in Elysian meadows dream
  Eternity away, though poet's eye
Of realm so radiant remotest gleam
  Ne'er caught through veil of sunset pageantry.

Nor, though their hearts with rapturous gratitude
  And love o'erflow, do choral songs alone
Render glad homage ever more renewed
  By serfs enfranchised round their Saviour's throne.

Even in Heaven do thoughts of Earth endure,
  Chastened emotion, sanctified desire,
Affection from alloying mixture pure,
  And fervid zeal which hallowed hopes inspire.

Even with saints in glory there abide
  Traces of human passion: Love survives,
And Pity, and, with thirst unsatisfied,
  Ambition, which, with wonted ardour, strives,

But in God's service only, and intent
  On its high calling, most rejoices when
To this, its former world, in mercy sent
  On errands of good will and peace to men.

Beyond the grave lie fields of boundless scope
  For great achievement; and, though sorely tried
By life's disheartening failure, still the hope
  Consoleth, that e'en here may be supplied,

By firm resolve of stern self-discipline,
  Strength for more arduous exploit; for from throes
Of tribulation, patience springs, wherein
  Is wrought experience, from whose nurture flows

A peaceful confidence, o'ercoming shame,
  With foretaste sweet of blissful ecstasy,
Which none can know, save whose accepted claim
  To serve in Heaven, restores one loved like thee.

SONNETS.

"Of Truth, of Grandeur, Beauty, Love, and Hope,
And melancholy Fear subdued by Faith;
Of blessed consolations in distress;
Of moral strength and intellectual Power
I sing: 'fit audience let me find, though few.'"

WORDSWORTH.

"To what conclusion came I then?
Conclusions inconclusive, that I own,
Yet would I say, not vain, not nothing worth."

TAYLOR'S *Philip Van Artevelde.*

I.

WERE there no God, and were it true that Chance
Is Nature's lawgiver, perceived to be
Supreme throughout infinity's expanse
And co-existent with eternity;
Were this the Power mysterious, whose decree
Roused startled Chaos from primeval trance,
From kindling elemental variance
Evoking light and life and harmony;
Were other guidance needless to direct
The orbs of Heaven, or more assiduous care
To tend the tribes of teeming earth and air,
Yet should we still the Atheist's creed reject;
Since Chance, of Godhead wanting but the name,
Not less our homage, prayer and praise, would claim.

II.

[1] Nature's whole fabric doth one power sustain:
One single cause her marvels manifest.
What else soe'er proud science would invest
With energy, are but chimeras vain,
Delusive figments of the sophist's brain.
Affinity, Attraction, and the rest
Of Laws, so styled, of Nature, but attest
That the Supreme, throughout his boundless reign
In sequence uniform, displays his might.
In brute, unconscious matter can there be
Inherent force to quicken and excite?
Or, in its passive changes, can we see
Aught save the workings of the Infinite,
And acts of Omnipresent Deity?

III.

Sunk in the dust, despondingly we raise
Our eyes to Heaven. Can our feeble prayer
Ascend to Him who reigns in glory there,
Heard amid anthems of angelic praise?
Will He, who worlds as in a balance weighs,
Regard the earthworm with parental care?
Such doubts assail, but quickly we repair
Our yielding faith. Mysterious are His ways,
Yet not apart in distant majesty,
But interfused through all His works He dwells,
Systems and atoms views with equal eye,
The circling globe and falling leaf impels,
And, present everywhere, is ever nigh,
Attentive to His meanest creature's cry.

IV.

In fair pavilion, azure-canopied,
With flowers strewn, and tapestried with light,
Is Nature's table for her children spread
With whatsoe'er may their approach invite;
Yet ill their cheerless looks her care requite.
Some slight her fare, some stand aloof unfed,
By force constrained, or bitter feelings, bred
Mid ill-assorted guests, enjoyment blight.
From want, care, sickness, self-misgovernment,
Or from affection's cravings none are free.
None at life's banquet ever sate content:
And deem'st thou happier lot reserved for thee?
Ah! frustrate ever, not by accident,
Are human hopes, but by austere decree.

V.

Desist from vain pursuit, for not on earth
Shall man discover happiness. Look round;
Try history's light. Was ever mortal found
Who would not shrink from thought of second birth,
And of repacing life's once-trodden ground?
And who, when fortune's favours most abound,
Pines not mid seeming wealth from secret dearth,
Nor owns that this world's joys are nothing worth?
About our path float visions, fair to view,
But foil our aim, or wither when possest:
Yet still the treacherous phantoms we pursue,
Heedless, while busied thus in anxious quest,
That peace, sole substitute vouchsafed by heaven
For bliss denied below, far hence is driven.

VI.

Say not that man by his sole act incurs
His life-long penance. How may he evade
The secret snares athwart his pathway laid?
Experience ever till too late defers
Her captious counsels, and the wariest errs
Through lack of guidance, or with strength outweighed,
'Gainst barriers strains by which his course is swayed.
Not frailty only reason hence infers.
Whether as trials or as tortures sent,
Whether from source benignant or malign,
Doubt not, life's ceaseless evils represent
Controlling influence, which, of set design,
Tasks our endurance, haply with intent
To crush, haply, by chastening, to refine.

VII.

Gladly would the devout and patient mind
Probationary deem this mortal stage,
A grievous ordeal, dreary pilgrimage,
Yet by a kindly Providence assigned
For the soul's nurture, which, while still confined
To earth, may win a heavenly heritage.
Fain would we with such faith our pangs assuage.
But ah! how many of our helpless kind,
E'en from life's threshold, are foredoomed, not tried;
By fostering vice, in ribald primer, taught,
No voice to warn them, and no light to guide.
Signs of presiding love in vain are sought
In lot like this, which guiltlessly we chide,
Exclaiming, "This, an Enemy hath wrought." [2]

VIII.

With shame, almost with horror, we reject
Their abject solace, who, of sin innate
Calmly discourse, and wrath predestinate,
Yet, for themselves, by partial grace elect,
Exemption from the general doom expect.
Such doctrine we disdain, of prescient hate
Creating man, for wrath insatiate
A helpless victim;—scorning to connect
Hopes of salvation with divine caprice.
A parent, not a tyrant, we adore.
Our God exacts not human sacrifice.
And who his guardianship denies, not more
Insensately blasphemes, than who imputes
To Him a Moloch's monstrous attributes.

IX.

Of Good and Evil, Zoroaster taught,
Twin sharers in omnipotence, whose feud
Pervades a world, by either unsubdued.
A creed abandoned long, yet haply fraught
With truth and solace, elsewhere vainly sought,
Declaring how divine solicitude
Obstruction meets from Hell's malignant brood.
Hence, the distinctest view by mortals caught
Of happiness, is but a glimpse of bliss,
Perceived too late, and mocking man's despair
With show of joys which once might have been his.
Yet may we cheerfully life's conflict share,
Enrolled beneath Heaven's banner to contend,
Nor doubting ever how such strife must end.

X.

No more, as without hope and objectless
Is life denounced, nor, when affliction plies
Her iron scourge, the downcast spirit lies
Passively meek in sad submissiveness.
Roused by a summons from on high, we press
Onward to fields of glorious emprize,
Cheered, yea elate! if aught our fealty tries;[3]
Zealous to do our Sovereign's will, nor less
Content to suffer pain or loss, if ours
The privilege, our feeble aid to lend
In that great conflict, which, against the powers
Of darkness, angels and archangels wage,
Labouring God's pure dominion to extend
O'er realms still held in demon vassalage.

XI.

To slacken labour's rigid chain; to higher
Ambition, and pursuit of worthier prize,
Awakening Mammon's sordid votaries;
To tend the drooping serf, whose life entire
Is thankless taskwork, paid with scantiest hire
Of life's requirements, aiding him to rise
From his brute level, and with doubt aspire
And hope new kindled, to his native skies;
These are exalted aims—be these thy choice:
Thus may'st thou do God service, thus recruit
His armies, and the lingering hour advance
When Earth shall start from bondage, and rejoice,
And glory, might, and majesty impute
To Him who wrought so great deliverance.

XII.

In the front rank, and in the battle's heat,
To willing champions space is oft denied:
And if thou, too, in privacy must hide
Gifts for wide field and high achievement meet,
Yet grieve not as for talents misapplied,
Nor as beneath thee deem it to complete
The victory over thine own heart, where pride,
Chief among rival passions, has her seat.
So shall thy patient fortitude commend
Thy Master's cause; so shall be given strength,
Which shall uphold thy steps, when called at length
To cross death's dreary flood, and to ascend
To loftier sphere—ah! if permitted there
In service, such as angels yield, to share!

XIII.

If with rash step, or with presumptuous word
I have transgressed, or with unshrinking eye
Have sought to pierce the awful mystery
That veils thy Godhead, yet forgive me, Lord !
Thou knowest that I sought not to draw nigh
Thy throne, save that my witness might record
More truly of thy attributes, whereby
On Earth, e'en as in Heaven, might be adored
The fulness of thy glory. Not in wrath
His trespass wilt thou judge, whom, licence, bred
Of zeal, though blinded, yet devout, betrays ;
Nor scorn the unconscious wanderer from thy path,
Nor leave me hopeless, if indeed misled
By thirst for truth, more deep in error's maze.

XIV.

My task is done, of thankless husbandry
Labouring upon a field, whence, first may rise
Rank undergrowth of thorny obloquy,
Through whose distorting shade reproachful eyes
May sternly scowl, askance regarding me,
And e'en the love may fail which most I prize.
Such guerdon was I tutored to foresee;
Yet could I choose not, nor the voice despise
That through my lips claimed utterance, nor restrain
The power that wrought within me, both to will
And do of his good pleasure, and what skill
Of verse is mine inspired, and by my strain
Spake what shall yet its purposed end fulfil,
For never labour in the Lord was vain.

NOTES.

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[1] Page 82.

Nature's whole fabric.

I HAVE here endeavoured to compress within the limits of a Sonnet the substance of an argument, nowhere employed with such excellent effect as in an American work, which is little known in this country, but which, as it seems to me, only requires to be known in order to procure for its author a recognition of his right to a place in the very first rank of metaphysical writers. Of his reasonings on the subject on which I am now referring to him, the subjoined eloquent passages may serve at once as specimens and as an epitome.

"We recognise the presence of God in nature in precisely the same manner in which we come to know that any intelligent being exists among ourselves. The outward form surely is nothing; a statue or an automaton may be moulded into a

perfect external likeness of a man. But the actions of the living man show that he is animated by a spirit kindred to our own, by something distinct from the mere framework of bones and muscles which he inhabits, and which we distinguish as clearly from the person within as we do our own bodies from ourselves. I am conscious of power dependent on my will, and I perceive the effects produced on matter by the exertion of that will; I perceive, also, perfectly similar effects, which I can attribute only to my brother man, and I infer, therefore, that *he* exists, and that his will is equally active in producing those effects. I do not imagine that his limbs move themselves, but that *he* moves them; I do not think that his eye turns towards me of its own accord with a glance of affection, or that his hand comes to meet mine in a friendly grasp from an energy that is inherent in that hand alone. In like manner, then, I say, if *His* sun rolls over my head and warms me, if His wind cools and refreshes me, if His voice speaks to me, whether in the thunder at midnight, or in the whispers of the forest, or but in the rustling of a leaf, if His seasons still come round to me in their grateful vicissitude, and wherever I look in outward nature, I behold constant action, change, and joy, I do not suppose that brute and senseless matter causes all this by its inherent power,

whether original or derived, but that the spirit, the person within, controls, vivifies, and produces all.

> "These, as they change, Almighty Father, these
> Are but the varied God. The rolling year
> Is full of Thee.
> But wandering oft, with brute, unconscious gaze,
> Man marks not Thee, marks not the mighty hand
> That, ever busy, wheels the silent spheres;
> Works in the secret deep; shoots, steaming, thence
> The fair profusion that o'erspreads the spring;
> Flings from the sun direct the flaming day;
> Feeds every creature; hurls the tempest forth;
> And, as on earth this grateful change revolves,
> With transport touches all the springs of life.

"Consider one of the great orbs which hang suspended in void space, isolated by millions of miles in every direction from other objects, and in reference to the motion of which, therefore, the words *upwards* and *downwards* hardly seem to have any meaning. Why should this body *fall* towards another orb which is more than ninety millions of miles off, in preference to moving in any other direction? You will doubtless say, that it is the attraction of the sun which draws it. But examine carefully, I pray you, whether this answer be in truth the assignment of a cause, or merely another expression, an expression in different words, of the fact that the body does tend to move towards the sun, which

is the phenomenon itself that we seek to account for. No axiom seems more self-evident than the old adage, that nothing can act but where it is; or if you hesitate to accept this maxim in all its generality, you will surely admit that brute matter—a collection of extended, impenetrable, and insensate particles—cannot act where it is not. It is a sufficiently violent hypothesis to imagine that it can really *act* at all, or have any real force even within its own limits. But that it can exert any influence beyond these limits is demonstrably absurd; for action is a state of being, and to say that a body should act where it is not, is, therefore, equivalent to saying that it is possible for the same thing to be and not to be at the same moment, which is a contradiction. How, then, can the sun *act* upon a body which is eighteen hundred millions of miles off, which is the distance of Uranus? I say, the supposition that the sun, or any other material substance, really acts on another body, at a distance from it, is not merely extravagant, it is inconceivable; and as the point of greater or less distance is really of no importance, except to aid us in conceiving the question distinctly, the falling of a stone to the ground, either by its own inherent power, or by that of the earth, is equally inconceivable. . . . The laws of nature are only a figure of speech: the powers and active inherent properties of material atoms are mere fictions. Mind alone is active; matter is wholly

passive and inert. Mind alone *moves*; matter *is moved*. There is no such thing as what we usually call the "course of nature;" it is nothing but the will of God producing certain effects in a constant and uniform manner; which mode of action, however, being arbitrary, or dependent on will, is as easy to be altered as preserved. All events, all changes, in the external world, from the least even unto the greatest, are attributable directly to His will and power, which, being infinite, are always and necessarily adequate to the end proposed. The laws of motion, gravitation, affinity, and the like, are only expressions of the regularity and continuity of one infinite cause. The order of nature is the effect of Divine wisdom; its stability is the result of Divine beneficence."—*Lowell Lectures, on Metaphysical and Ethical Science*, by Francis Bowen. Boston, 1849.

[2] Page 87.

"*This an Enemy hath wrought.*"

"Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man."—*James*, i. 13.

[8] Page 90.

Yea, elate! if aught our fealty tries.

"My brethren, count it all joy when ye fall into divers temptations."—*James*, i. 2.

WAIFS AND STRAYS.

Lateat scintillula forsan.

A FAMILY LEGEND.

—♦—

VAN RESD may fairly exult in his name;
From Flanders the first who bore it came;
And his valour and might, in red Hastings' fight,
Won for Antwerp's burgher the spurs of a knight:

And broad lands, too, the Conqueror gave,
And a castle strong to his follower brave.
From Carmont tower his banner hung,
And Carwood oft with his bugle rung:

And there, in long order, father and son,
Lived Sir Johns and Sir Henrys, many a one,
Some in armour of steel, some in doublet and hose,
Some in square-cut coat and squared-toed shoes.

But whatever change in their garb were seen,
The same warm heart ever glowed within,
The same chivalrous spirit was always there,
And the skill to plan, and the soul to dare.

Fast friends, fair foes, and lieges true,
None trusted in them, and had cause to rue:
No proffer could tempt, no threat dismay,
They ever were "Forts en Loyalté."

But oft deceit can force beguile,
And valour yields to treacherous wile,
And they, whose faith had so brightly shone,
Were themselves by a faithless act undone.

'Twas when the last knight, good old Sir John,
Sank down on his bed with expiring moan,
The scrivener sly, who had taken his stand
By the dying man's side, took the dead man's hand.

A pen in its senseless grasp he placed,
And held it there while the letters were traced
Which, cancelling kindred's cherished ties,
Made the old man's substance cunning's prize.

QUATORZAIN.

Oh! that I were a poet, and could soar
Aloft on contemplation's eagle wings,
Or freely rove where fancy spreads her store
Of bright and blooming, gay and graceful things,
Changing dark truths for fair imaginings.
Then, if life's load upon my spirit press'd,
How would I cast the burthen from my breast
Back, as a rock the baffled billow flings!
How would I scale blue ether's starry vault,
Or loiter in Elysium's laurel shade,
Or muse in grot for nymph or naiad made,
Or on the mountain's silent summit halt;
While for earth's aimless struggle should remain
Naught save a tranquil smile of pitying disdain!

LOVE.

FROM THE ITALIAN.

Often, with half unconscious guile,
Love copies Friendship's quiet smile;
Oft, gazes through the eyes of Pity
With privileged audacity;
Sometimes with counterfeited glee
Laughs loud, but laughs constrainedly;
Yet ceasing mirth, on slight pretence
Of word or look, takes quick offence;
Sometimes he labours hard to gain
The aspect smooth of cold Disdain;

And rolled about my phrenzied eye,
Phrenzied with sheer perplexity.
'T were melancholy to relate
How oft I scratched my empty pate,
And struck my brow, and what grimaces
I made, as usual in such cases.
But all my labour was in vain,
No inspiration fired my brain,
And no materials could I find
For verse of any sort or kind.
So, seeing all was of no use,
I thought I 'd send you this excuse.

THE COTTAGE ALLOTMENT;

An English Pastoral,

IN IMITATION OF VIRGIL'S FIRST ECLOGUE.

SMITH. JOHNSON.

SMITH.

WELL, Johnson, under that broad beech-tree lying,
You take things easily, there's no denying.
We, forced from home, these much-loved fields forsake,
Soon, of Old England, too, our leave must take.
But that you 're merry you take care to show,
Your carol reached us in the copse below;
And strange it seemed, as we toiled up the lane,
To hear you singing scraps of Mary Blane.

JOHNSON.

Smith, 'twas my landlord gave me what you see,
And a good landlord he has been to me.

MELIBŒUS. TITYRUS.

MELIBŒUS.

TITYRE, tu, patulæ recubans sub tegmine fagi,
Silvestrem tenui Musam meditaris avena:
Nos patriæ fines et dulcia linquimus arva;
Nos patriam fugimus; tu, Tityre, lentus in umbra,
Formosam resonare doces Amaryllida silvas.

TITYRUS.

O Melibœe, deus nobis hæc otia fecit;
Namque erit ille mihi semper deus; illius aram

Much I can't offer, but my yearly rent,
Without some added gift, shall ne'er be sent;
Some bacon, or some honey, or a pair
Of the best chickens that my dame will spare;
Trifles, I know, but we may show e'en thus
We're well aware how much he's done for us.
Him I may thank for fowls, and pigs, and bees,
And that you find me singing as I please.

SMITH.

Well, I'm not envious, yet I can't but stare
To see what luck has fallen to your share,
While all around are driven to despair.
See, while our children totter by our side,
Scarce can my help my wife's faint footsteps guide.
Weakened by sickness, and with grief oppressed,
She was obliged, just now, to stop and rest

Sæpe tener nostris ab ovilibus imbuet agnus.
Ille meas errare boves, ut cernis, et ipsum
Ludere, quæ vellem, calamo permisit agresti.

MELIBŒUS.

Non equidem invideo; miror magis; undique totis
Usque adeo turbatur agris. En, ipse capellas
Protenus æger ago; hanc etiam vix, Tityre, duco:
Hic inter densas corylos modo namque gemellos,
Spem gregis, ah! silice in nuda connixa reliquit.
Sæpe malum hoc nobis, si mens non læva fuisset,
De cœlo tactas memini prædicere quercus:

Among those hazels. Ah! had we been wise,
This sad reverse had caused us no surprise.
This was portended by the blasted oak,
This was the meaning of the raven's croak:
Such were our warnings. But enough of this.
Now, tell me, Johnson, who your landlord is?

JOHNSON.

That London, Smith, of which we hear so much,
Dolt that I was, I thought was even such
As this town near us, where, on market day,
Our farmers send their cattle, corn, and hay.
Puppies with dogs, and lambs with sheep we rate,
So, in this too, I likened small and great;
But, faith! as poplars on low shrubs look down,
So London does on every other town.

Sæpe sinistra cava prædixit ab ilice cornix.
Sed tamen, iste deus qui sit, da, Tityre, nobis.

TITYRUS.

Urbem, quam dicunt Romam, Melibœe, putavi
Stultus ego huic nostræ similem, quo sæpe solemus
Pastores ovium teneros depellere fœtus.
Sic canibus catulos similes, sic matribus hædos
Noram; sic parvis componere magna solebam.
Verum hæc tantum alias inter caput extulit urbes,
Quantum lenta solent inter viburna cupressi.

SMITH.

And what in London, pray, had you to do?

JOHNSON.

'T was independence set me free to go,
Which, although tardy, smiled on me at last.
When the first vigour of my youth was past,
And time began to tinge my hair with grey,
I vowed I 'd live no more on parish pay,
But keep myself; for I will own, till then,
I cared for neither liberty nor gain;
And though a workman, who may safely boast,
That, when I choose, I do as well as most,
To the Red Lion all my wages went.
I seldom left till every thing was spent.

MELIBŒUS.

Et quæ tanta fuit Romam tibi causa videndi?

TITYRUS.

Libertas; quæ, sera, tamen respexit inertem,
Candidior postquam tondenti barba cadebat;
Respexit tamen, et longo post tempore venit,
Postquam nos Amaryllis habet, Galatea reliquit.
Namque, fatebor enim, dum me Galatea tenebat,
Nec spes libertatis erat, nec cura peculî.
Quamvis multa meis exiret victima septis,
Pinguis et ingratæ premeretur caseus urbi,
Non unquam gravis ære domum mihi dextra redibat.

SMITH.

Ah! well, I used to wonder what it was
That made your dame so often look so cross;
And all about your place, too, looked so bare.
But well it might, since you were never there.

JOHNSON.

What could I do? 't was long before I broke
The pleasant bondage of the parish yoke,
And even then, though constant work I got,
The change made no improvement in my lot.
We could not live on what I earned alone:
Our case seemed hopeless till I went to town.
'T was there I saw my landlord, who shall ne'er
Remain forgotten in my daily prayer.
Pitying he listened while I said my say,
Then answered, smiling in his pleasant way,

MELIBŒUS.

Mirabar, quid mœsta deos, Amarylli, vocares;
Cui pendere sua patereris in arbore poma.
Tityrus hinc aberat.

TITYRUS.

Quid facerem? neque servitio me exire licebat,
Nec tam præsentes alibi cognoscere divos.
Hic illum vidi juvenem, Melibœe, quotannis
Bis senos cui nostra dies altaria fumant.
Hic mihi responsum primus dedit ille petenti:
"Pascite, ut ante, boves, pueri, submittite tauros."

"Go home again, good friend, I understand
What 'tis you want: well, you shall have that land."

SMITH.

Happy old man! then what we heard is true,
And you're to keep this garden, and for you
'Tis large enough, for though the soil was poor
And wet, at first, like all the neighbouring moor,
The piece you've dug already serves to show
What a man labouring for himself can do.
Happy indeed are you, who'll still abide
Mid scenes through which those well-known rivers glide,
And taste the freshness of the rising breeze,
And whom, sometimes, the humming of the bees
Will lull to sleep, as, in the sultry hours,
They suck the honey from the willow flowers.

MELIBŒUS.

Fortunate senex, ergo tua rura manebunt!
Et tibi magna satis; quamvis lapis omnia nudus,
Limosoque palus obducat pascua junco.
Non insueta graves tentabunt pabula fœtas,
Nec mala vicini pecoris contagia lædent.
Fortunate senex, hic inter flumina nota
Et fontes sacros frigus captabis opacum.
Hinc tibi, quæ semper vicino ab limite sepes
Hyblæis apibus florem depasta salicti,
Sæpe levi somnum suadebit inire susurro:

The milkmaid's song shall still ascend to you,
Nor shall your own tame pigeons cease to coo,
Nor shall you fail, from yon tall elms, to hear
The sounds that tell that rooks are lodging near.

JOHNSON.

Therefore, swift stags to feed on air shall try,
And seas, retiring, leave the fishes dry;
Therefore, each other's boundaries overpast,
Calmucks the Niger, Moors shall Volga taste,
Ere from our minds his image is effaced.

SMITH.

But of *us*, some, from ruin to escape,
Must flee to thirsty Afric's southern cape;

Hinc alta sub rupe canet frondator ad auras;
Nec tamen interea raucæ, tua cura, palumbes,
Nec gemere aëria cessabit turtur ab ulmo.

TITYRUS.

Ante leves ergo pascentur in æthere cervi,
Et freta destituent nudos in littore pisces;
Ante, pererratis amborum finibus, exsul
Aut Ararim Parthus bibet, aut Germania Tigrim,
Quam nostro illius labatur pectore vultus.

MELIBŒUS.

At nos hinc alii sitientes ibimus Afros,
Pars Scythiam et rapidum Cretæ veniemus Oaxem,

Others to Oregon, or to the Lakes
Down which Niagara in thunder breaks;
While some, New Zealand's lonely isles to find,
Must reach the furthest limits of mankind;
And shall I never, when long years are past,
To my dear native place return at last,
And see the low thatched cottage, once my own?
Alas! all signs of it will soon be gone.
These corn-fields, too, will vanish from the plain,
To leave more space for one rich man's domain.
Behold the misery caused by selfish pride!
See how our masters for their hinds provide!
Yes, Smith, by all means, work, go, dig or plough:
How much your toil will profit you, you know.
And you, my sheep, whom I've been used to guide
To the sweet pasture of the steep hill-side,

Et penitus toto divisos orbe Britannos.
En unquam patrios longo post tempore fines,
Pauperis et tuguri congestum cespite culmen,
Post aliquot, mea regna, videns, mirabor aristas?
Impius hæc tam culta novalia miles habebit?
Barbarus has segetes? en, quo discordia cives
Produxit miseros! en, queis consevimus agros!
Insere nunc, Melibœe, pyros, pone ordine vites;
Ite meæ, felix quondam pecus, ite capellæ.
Non ego vos posthac, viridi projectus in antro,
Dumosa pendere procul de rupe videbo;
Carmina nulla canam; non, me pascente, capellæ
Florentem cytisum et salices carpetis amaras.

No longer shall I sit and watch your play,
Humming a tune to while the time away.
Henceforth a stranger must be sent to show
Where the wild thyme and blooming heather grow.

JOHNSON.

Yet, for this night at least, take shelter here.
We've eggs and bacon, homemade bread and beer,
And cheese and chestnuts, and an apple pie:
Come in, for evening is drawing nigh.
See, from the hamlet smoke is rising fast,
And lengthening shadows from the hills are cast.

TITYRUS.

Hic tamen hanc mecum poteris requiescere noctem
Fronde super viridi. Sunt nobis mitia poma,
Castaneæ molles, et pressi copia lactis;
Et jam summa procul villarum culmina fumant,
Majoresque cadunt altis de montibus umbræ.

TO

JOHN STUART MILL, ESQ.,

IN IMITATION OF AN EPISTLE OF HORACE TO MÆCENAS.

Dear Mill, whose friendship's kindly emphasis
Approved my first work, and encouraged this,
Scarce will you ask, why, from old studies turned,
My name unknown, a pension yet unearned,
Problems abstruse and tough, no more I try,
Of dark Political Economy,
Digging no more in serious dissertation
To trace the source of "Over-population,"
Nor publishing what hidden treasure lies
Deep in the soil of "Peasant Properties."

AD MÆCENATEM.

Primâ dicte mihi, summâ dicende camœnâ,
Spectatum satis, et donatum jam rude quæris,
Mæcenas, iterum antiquo me includere ludo.

Age tells on mind, and though my well used quill,
Not quite worn out, may do some service still,
Not less my inward warning I regard,
And fear to ride my hobby-horse too hard,
Lest the tired jade, urged on beyond his strength,
In some absurd extreme break down at length.
Therefore I change my steed, and soaring higher,
Of loftier truth and nobler good enquire,
And in this quest, for my whole heart is in't,
Cull and compose what presently I print.
Now, would you know whose doctrine I profess,
Truly, I 'm bound by no man's sentences.
Chance leads me on, and wheresoe'er I roam,
An easy guest, I make myself at home;
Mix with the busy world, and take a share
Of the opinions I find current there,
Yet steering heedfully by virtue's course,
And borrowing something of the Stoic's force,

Non eadem est ætas, non mens. Veianius, armis
Herculis ad postem fixis, latet abditus agro,
Ne populum extremâ toties exoret arenâ.
Est mihi purgatam crebrò qui personet aurem:
Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.
Nunc itaque et versus, et cætera ludicra pono:
Quid verum atque decens curo et rogo, et omnis in
hoc sum:
Condo, et compono, quæ mox depromere possim.
Ac ne forte roges, quo me duce, quo lare tuter;
Nullius addictus jurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.
Nunc agilis fio, et mersor civilibus undis,
Virtutis veræ custos, rigidusque satelles;
Nunc in Aristippi furtim præcepta relabor;
Et mihi res, non me rebus, subjungere conor.

Wherewith to face life's storms, their fury stem,
And make them yield to me, not I to them.
  Long is the night to one whose mistress cheats,
Slowly the bondslave's day its term completes,
Immortal seems the tiresome dowager,
Whose lengthening years the stepson's hope defer.
As heavily for me the time drags on,
Whose frequent obstacles my hope postpone
Of perfecting some moral digest, which
May profit equally both poor and rich,
And whose neglect must hurt both young and old,
And by whose rules myself may be controlled.
  Scarce can weak eyes to lynx's strength attain,
Yet few the aid of spectacles disdain.
Though dietetics make no second Parr,
Freedom from chalk-stones, sure, is worth some care.

Ut nox longa, quibus mentitur amica, diesque
Longa videtur opus debentibus, ut piger annus
Pupillis, quos dura premit custodia matrum:
Sic mihi tarda fluunt ingrataque tempora, quæ spem
Consiliumque morantur agendi gnaviter id, quod
Æque pauperibus prodest, locupletibus æque;
Æque neglectum pueris senibusque nocebit.
Restat, ut his ego me ipse regam solerque elementis.

Non possis oculo quantum contendere Lynceus,
Non tamen idcirco contemnas lippus inungi;
Nec, quia desperes invicti membra Glyconis,
Nodosâ corpus nolis prohibere chiragrâ.

Do but aim high, and though the mark you miss,
'Tis something to have got as near as this.
Does grovelling avarice burrow in your breast?
A charm there is to rid you of the pest.
Does love of praise your panting bosom swell?
Ease shall be given by a thrice-told spell.
Envy or anger, sloth, or wine, or love,
All mental ills wise counsel can remove.
No case so desperate, but its cure is near,
When good advice obtains a patient ear.
  Virtue's chief essence is from vice to flee,
And wisdom's sum from folly to be free.
See how men shun the evils they dread most,
A narrow income, an election lost.
Before no labour mind or body quails:
To farthest Ind the eager merchant sails,
Flying from poverty through fire and flood,
And rocky strait, with hidden peril strewed,

Est quôdam prodire tenus, si non datur ultra.
Fervet avaritiâ, miseroque cupidine pectus?
Sunt verba et voces, quibus hunc lenire dolorem
Possis, et magnam morbi deponere partem.
Laudis amore tumes? sunt certa piacula, quæ te
Ter purè lecto poterunt recreare libello.
Invidus, iracundus, iners, vinosus, amator,
Nemo adeo ferus est ut non mitescere possit,
Si modo culturæ patientem commodet aurem.

Virtus est vitium fugere, et sapientia prima
Stultitiâ caruisse. Vides quæ maxima credis
Esse mala, exiguum censum, turpemque repulsam,
Quanto devites animi capitisque labore.
Impiger extremos curris mercator ad Indos,
Per mare pauperiem fugiens, per saxa, per ignes:

Nor heeds the monitor who bids him spurn
The yellow dirt he goes so far to earn.
  What jockey at Newmarket stays his horse,
When for the cup he need but walk the course?
As gold than silver, even so than gold
Is virtue better, though, 'tis true, we're told
First to get money—before virtue, coin.
Round the Queen's statue jobbers thus enjoin;
And docile lads repeat their seniors' rule,
With slate and satchel trudging on to school.
  If by some thousands of a plum you fail,
Will wit, faith, breeding, eloquence avail?
Spite of these gifts, you're no-one after all,
For none but Eton's young collegians call
Their cleverest, captain; yet, with wall of brass
Is he surrounded, who a conscience has
Void of offence. And tell me, which is best
The schoolboy's, or the legislator's test?

Ne cures ea, quæ stulte miraris et optas,
Discere et audire, et meliori credere non vis?
Quis circum pagos et circum compita pugnax
Magna coronari contemnat Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmæ?
Vilius argentum est auro, virtutibus aurum.
O cives, cives, quærenda pecunia primum,
Virtus post nummos: hæc Janus summus ab imo
Perdocet: hœc recinunt juvenes dictata senesque,
Lævo suspensi loculos tabulamque lacerto.
Si quadringentis sex septem millia desunt,
Est animus tibi, sunt mores, et lingua, fidesque:
Plebs eris. At pueri ludentes, Rex eris, aiunt,
Si recte facies. Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ.
Roscia, dic sodes, melior lex, an puerorum est

This chooses worth that other worth excels;
That on the qualifying rent-roll dwells.
And whose the better maxim? his, who says
"Make money, if you can by honest ways;
But, any how, make money, which unlocks
Wealth's prime recognizance, the opera box;"
Or his, whose hopeful watchword is "Advance,
Firm and erect, meet fortune's arrogance?"
But, if folks ask, why this eccentric, who
Lives with his fellows, can't live like them, too,
Seeking and shunning what they love and hate?
The cunning fox's answer I translate,
Who kept outside of the sick lion's den,
"All footmarks here lead in; none, out again."
Besides, oh! public, many-headed beast,
If you must lead me, condescend at least

Nænia, quæ regnum recte facientibus offert,
Et maribus Curiis et decantata Camillis?
Isne tibi melius suadet, qui ut rem facias; rem,
Si possis, rectè; si non, quocunque modo rem;
Ut propius spectes lacrymosa poemata Puppi;
An qui fortunæ te responsare superbæ
Liberum et erectum præsens hortatur, et optat?

Quod si me populus Romanus fortè roget, cur
Non ut porticibus, sic judiciis, fruar iisdem,
Nec sequar aut fugiam quæ diligit ipse vel odit:
Olim quod vulpes ægroto cauta leoni
Respondit, referam: Quia me vestigia terrent,
Omnia te adversum spectantia, nulla retrorsum,
Bellua multorum es capitum: nam quid sequar aut
quem?

To say how I can follow, what or whom?
For, of your heterogeneous items, some
Are ambushed in Stags' Alley; some, perhaps,
With fruit and dainties bait their widow traps;
Some fatten up old men, in hopes, of course,
That they 'll cut up well; with as small remorse,
Others, with gloating eyes on spendthrifts bent,
Fatten themselves on loans at cent. per cent.
Thus different persons different courses choose,
But how long, think you, the same whims amuse?
The wealthy idler in the Isle of Wight
Fancies a villa—here's the very site!
He buys the ground, but ere the work's complete
A new thought strikes, he 'll have a hunting seat.
"Off, workmen, to the Highlands—haste, despatch."
Next, mark the victim of a new-made match.
See how he mourns his single blessedness.
When last he sighed, 't was for the chaste caress

Pars hominum gestit conducere publica: sunt qui
Crustis et pomis viduas venentur avaras,
Excipiantque senes, quos in vivaria mittant:
Multis occulto crescit res fœnore:

verum
Esto; aliis alios rebus studiisque teneri;
Iidem eadem possunt horam durare probantes?
Nullus in orbe sinus Baiis prælucet amœnis,
Si dixit dives; lacus et mare sentit amorem
Festinantis heri; cui si vitiosa libido
Fecerit auspicium, cras ferramenta Teanum
Tolletis, fabri. Lectus genialis in aulâ est?
Nil ait esse prius, melius nil cœlibe vitâ

Of a fond wife. But how can be confined
In matrimonial noose, that Protean mind?
Such are the rich man's freaks; now, note the range
Of his poor neighbour, through as frequent change
Of garret, truckle-bed and shaving-shop.
Not twice at the same parish bath he'll stop,
And the same Sunday steamer bores him not
Less than if sailing in his private yacht.
  If awkward barber cut my hair awry,
You laugh, of course, or if by chance you spy
Beneath my satin vest a tumbled shirt,
Or if my cloak hang trailing in the dirt.
Yet, if my humour, with itself at strife,
Change the whole tenor of my former life,
Seek what it spurned, and spurn the sought when
    found,
Pull down, build up, transforming square to round,

Si non est, jurat bene solis esse maritis.
Quo teneam vultus mutantem Proteum nodo?
Quid pauper? ride. Mutat cœnacula, lectos,
Balnea, tonsores; conducto navigio æque
Nauseat ac locuples, quem ducit priva triremis.

Si curtatus inæquali tonsore capillos
Occurri, rides: si forte subucula pexæ
Trita subest tunicæ, vel si toga dissidet impar,
Rides; quid, mea cum pugnat sententia secum;
Quod petiit, spernit; repetit quod nuper omisit;
Æstuat, et vitæ disconvenit ordine toto;
Diruit, ædificat, mutat quadrata rotundis?
Insanire putas solemnia me; neque rides,

You laugh no more; for, now, my madness shows
None but the usual symptoms, and for those
You call no keeper or physician in,
Yet show compassion if I cut my chin.
Sure, a wise man is only not divine;
Rich, free, illustrious, comely, and, in fine,
Monarch supreme, and sane, excepting while
His blood's embittered with excess of bile.

Nec medici credis, nec curatoris egere
A prætore dati; rerum tutela mearum
Cum sis, et pravè sectum stomacheris ob unguem
De te pendentis, te respicientis amici.
Ad summam, sapiens uno minor est Jove, dives,
Liber, honoratus, pulcher, rex denique regum;
Præcipue sanus, nisi cum pituita molesta est.

THE END.

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